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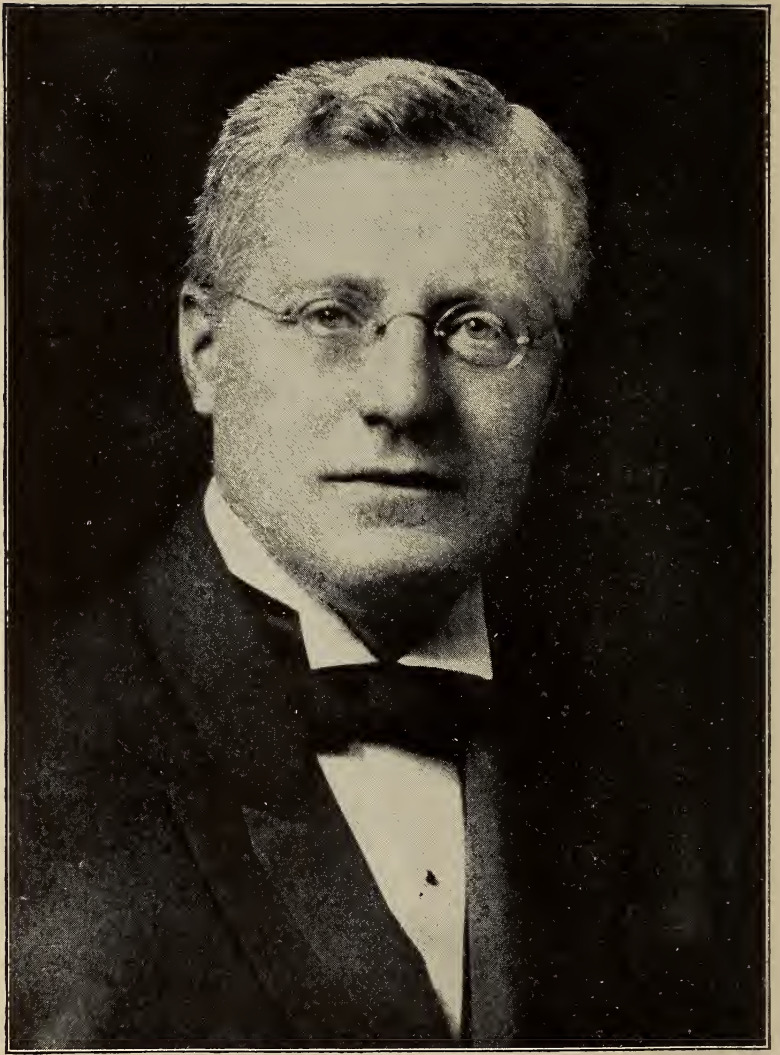












*Franklin Hamilton*

# In Memoriam

Franklin Elmer Ellsworth Hamilton

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The Methodist Book Concern  
New York  
1919

BX 8495  
H215E25

Library of Congress  
MAR 12 1942

4-11-42



Printed for Private Circulation



## INTRODUCTION

OFTEN the most interesting and revealing question about a man is not "What did he do?" but "Who made him? How did he come to be?" The explanation of a man's life lies not on the surface, in open sight, but hidden deep within. He himself seldom publishes it and biographies may not discern it. The influences that really make a man are personal, not circumstantial.

Volumes might be written on "The Friendships of the Soul," with innumerable examples. Such friendships are not always from actual intercourse, but often by spirit contact and atmospheric contagion of high health. Many notable careers have been thus incited, vitalized, energized and impelled. When Charles Kingsley was asked the secret of his fine career, he answered, "I had a friend," referring not so much to wise advice or practical help as to personal inspiration. The best gift a noble, generous friend can give us is himself, imbuing us with his spirit, till we see his visions, are enraptured with his ideals, energized by his motives, kindled by his passions, and caught up into his lofty consecrations.

Phillips Brooks said, "What I desire in my friend is that he be like me in character and in the higher purposes of life." That is what Jesus asks of His friends, and what constitutes, between Him and us, a "Friendship of the Soul." The spell of the Christ fell on young Phillips Brooks, resembled him to his Lord in character and in the purposes of life, so making him the man he was. The spell of Phillips Brooks, powerfully surcharged with the Christ-passion, fell upon young Franklin Hamilton, enveloped him, pervaded him, saturated him, and helped make him the man he became. Phillips Brooks was a majestic and potent personality, a radiant and radiating center of spiritual life and energy. The sheer manhood of him was magnificent and his superb qualities were raised to the *n*th power by the indwelling of the Holy Spirit. His gifted lips were touched with burning

coals from the Altar. The swiftess and force of his impassioned preaching were in effect like a prairie fire or a mighty rushing wind. His reasoning and his rapture swept everything before them. In the pulpit and out of it he was a dynamic spirit, casting his spell over multitudes.

We are told by the one who knows that this spell fell upon the sensitive and responsive susceptibilities of young Franklin Hamilton and was a pervading and prevailing influence in the life here portrayed: so that Bishop Franklin Hamilton is a shining instance of the inspiring power of an exalted "Friendship of the Soul."

William V. Kelley.

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DELAYED twenty-four hours in sailing from Liverpool, Emerson bemoaned the tedium of his lot, and muttered: "Ah, me! Mr. Thomas Carlyle, I would give a gold pound for your wise company this gloomy evening." An uncounted host of lonely hearts have a similar longing for the gracious comradeship of Franklin Hamilton, and sometimes fancy they have it, forgetting that he is gone—so strongly does his spiritual influence persist. Therein lies the secret of the man. Above all his other fine qualities, and irradiating every one of them, was his power to make men love him. It would be an imprudence to print the half of what his friends still say of him. Months after his departure, asked for a critical judgment of his worth, all sorts and conditions of men with one accord praise him. It seems like a conspiracy of affection. We can only guess what the angels think of him, but God apparently shares the sentiment of men, and did a strange thing to show it. He gave Franklin Hamilton the best furnishing for the bishopric that could be provided at the time and then allowed him only two years to occupy it, evidently having a better position for him elsewhere. No other explanation of the facts is adequate. He was born at Pleasant Valley, Ohio, August 9th, 1866; consecrated a bishop at Saratoga Springs, N. Y., May 28, 1916; released from service by what we call death in Pittsburgh, Pennsylvania, May 5, 1918. Only one man in the history of American Methodism has held his bishopric for a shorter period. Erastus O. Haven was but a year and three months in the episcopate, but he was sixty years of age when elected. Franklin Hamilton was fifty when called to the high office. He was apparently in full vigor of life, but in twice twelve months his toil on earth was ended. Why he should have



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been permitted to withdraw with his supreme work just begun is a mystery impossible for earthly minds to solve. Judged by human standards there is a bitter irony in such a culmination, but faith rests on the assurance that God makes no blunders, though His strategy be not justified in the sight of men. Martin Luther besought God to reveal the divine purpose in a certain inscrutable event, but he seemed to hear the voice of the Eternal responding: "I am not to be traced."

How great pains God took with Franklin Hamilton one sees from his birth and breeding. He was the youngest son of the Rev. William Charles Patrick and Henrietta Dean Hamilton. His father was a stalwart Methodist circuit rider in Ohio and Virginia, and his brothers were endowed with much force of character. The oldest is Bishop John W. Hamilton, now and for several years chancellor of the American University, a man of eloquence, high executive ability and ecclesiastical statesmanship. The second, Jay Benson Hamilton, is a well-known preacher who has wrought valiantly and effectively for the better support of the retired minister. The third, Wilbur Dean Hamilton, is an artist and painter of portraits. The versatility displayed in the family of the talented Irish preacher flourished luxuriantly in the latest-born son. Out of the straitened conditions of an itinerant minister's home, in a day when salaries were meager and toil was abundant, Franklin Hamilton came forth endowed with many gifts of heaven. He had a fine presence. No man could see him without being impressed that he was an unusual person. His portrait reveals the warmth of his temperament and the dominance of his brain, but one must have observed the whole figure in action to have a true measure of the man's native strength and symmetry. To his physical superiority was joined a mind of singular excellence, an instrument capable of unremitting toil, enriched by clear powers of discrimination, possessing an affinity for the finer things of the spirit, devoid of disturbing illusions, with wide vision, yet with practical sense; a good usable brain that could keep its balance and would go straight on with the business in hand. The inner nature of the man ennobled his body and illumined his mind. He was a gentleman by instinct. His kindly disposition toward

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men was not an acquisition but a gift. The grace of God was upon him from childhood, and "he increased in wisdom and stature and in favor with God and man." He started life with a strong will. Without it bodily excellence, intellectual vigor and grace of spirit would not have availed to give him eminence. He was so constituted that, having embarked upon an enterprise, he would carry it through despite any discouragements, and having been set down in the center of things various and perplexing he would proceed at all hazards to master them. He had a deep moral nature, quickened and disciplined by spiritual aspirations. He saw truth clearly and embraced it ardently. He loved righteousness and hated iniquity. He was incapable of a mean action. Thus he began with great natural advantages, and it was the peculiarity of his fortune that his friends usually referred to his inherited characteristics as if they had been acquired by his own perseverance and therefore ought to be set down to his personal credit.

What must be put to his account is that Franklin Hamilton met the challenge of the divine bounty by resolving to use it to the utmost of his ability. He did not want to disappoint God. He realized that every achieving man is the joint product of what Divine Providence gives him and what he himself does with the capital intrusted to him. God provides birth, breeding, talents, and opportunity. A man uses or misuses these benefactions according to the spirit that is in him. Jean Paul Richter said: "I have made as much out of myself as could be made of the stuff, and no man should require more." But God does demand that much, so Hamilton thought, and he set to work on the material at his disposal with great earnestness of purpose. What Browning places on the lips of a less worthy man he might have made his own—the claim to have

Braved sorrow, courted joy, to just one end;  
Namely, that just the creature I was bound  
To be I should become, nor thwart at all  
God's purpose in creation. I conceive  
No other duty possible to man—  
Highest mind, lowest mind; no other law  
By which to judge life failure or success;  
What folk call being saved or cast away.

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He determined to secure an education broad and deep enough to meet any emergency. Under the guidance of his big brother, now the white-plumed chancellor-bishop, he began his studies in the Boston Latin School. Here he stood so high that he swept off a whole sheaf of prizes, graduating with much honor in 1883. As the majority of his classmates entered Harvard he naturally went with them. His brother, John W. Hamilton, was then under the burden of the People's Temple of Boston. To pay the boy's bills was beyond his power. The brother next above Franklin in age, then also a resident of Boston and who died of a surgical operation many years afterward, undertook to finance the lad in college. It turned out to be a not difficult task, for Franklin nearly worked his way through on the prizes and scholarships he obtained. In 1885 he won the Old South Prize for historical studies in Boston. During his course in Harvard he secured both the Bowdoin and the Boylston prizes. He became editor-in-chief of the Harvard Daily Crimson. He was also chosen a member of Phi Beta Kappa and a member of its literary committee. The two hundred and fiftieth anniversary of the founding of Harvard occurred during his junior year, and he was elected to deliver the oration for the under-graduates, the alumni address on the same occasion being given by James Russell Lowell. Both speeches were printed in a book published to commemorate the event. Franklin Hamilton was selected as class orator and served also as one of the Commencement speakers, graduating with much distinction in 1887. How he appeared to the student body in his under-graduate days is well described by one of his classmates, who says: "I shall always remember the first impression which Hamilton made upon me. I did not know him even to bow to, but I was tremendously impressed with his appearance, which was always that of a serious, high-minded scholar. . . . His features were so clean-cut and so strong and his whole bearing was that of a man much older than he really was. In fact, I was two years older than he and yet I always felt his junior." After graduation he spent a year teaching Greek and Latin in Chattanooga University. Then, being still unsatisfied with his scholastic attainments, he went abroad and spent nearly three years in post-graduate courses at Berlin Uni-



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versity and in Paris. At Berlin he was a favorite pupil of the celebrated Ferdinand Piper, with whom he engaged in researches in pagan antiquities and symbolism. A fellow student in Berlin University says that together he and Hamilton listened to Zeller, Paulsen, and attended Paulsen's Seminary on Kant, and testifies: "Hamilton had a superb mind, and was in fact one of the two most brilliant men I ever knew as a student." One can readily fancy with what ardor Franklin Hamilton followed the bent of his intellectual craving as he pored over the treasures to be found in the capitals of Prussia and France and mingled with the personages who could best satisfy the aspirations of his soul. He was a student all his life, and when his formal education was finished he was just beginning that expansion of his equipment which never ceased until he breathed his last on earth. Doubtless his researches continue in the invisible world whither all too soon he took his pilgrimage.

God did not stop with simply endowing Franklin Hamilton. He issued to him a summons to spiritual leadership. The lure of the Christian ministry caught and held him. With a father and two brothers in that sacred calling it would naturally be suggested to his mind. But was this an intimation from heaven or the mere outgrowth of his surroundings? At last the drift of events and the desire of his own soul united to determine him. The conviction of his mission was upon him in Harvard. Professor George Herbert Palmer, after saying that Franklin Hamilton was a favorite student of his, standing among the first in his course in ethics, continues: "I thought him so promising that I suggested to him that he devote his life to teaching philosophy. . . . Such a life was very attractive to his taste, and I think it was largely on that account that he refused it. He had a soldierly temper and was determined to give his life to the poor and needy. Nothing could divert him from the ministry, though I felt he would be as true a minister in the teacher's chair. He gave himself to his work with all his heart." Those lines are worth pondering. They not only show Hamilton at a crisis deciding for the higher interests, but also reveal his love for humanity and his purpose to give sacrificial service to his generation.

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A German university even before the war was not regarded by thoughtful Christians as a congenial place for the development of spiritual ideals, but in the case of Hamilton the reactions of Berlin were all to the advantage of religion. Professor E. A. Ross, of the University of Wisconsin, who was with Hamilton in Berlin, says: "Often we have sat until one or two o'clock in the morning nibbling rye bread sandwiches and pretzels, washed down with cocoa, and discussing philosophy or metaphysics. We ranged far afield in our philosophical discussions, but he always came back to the fact that in any case he was going to go home and work in the Methodist Church because he loved it and believed in the work it was doing. Where we came out in metaphysical discussions did not seem to give him much concern, for his mind was all set on behalf of the emotional and practical attitudes that his Methodism involved. In this, of course, he was quite right from the point of view of the latest psychology, for the attitudes of strong and leading men never flow from their speculations but from their fundamental reactions to life and experience."

On his return from Europe Franklin Hamilton entered the Boston School of Theology from which he was graduated in 1892, being one of the Commencement speakers of the year. In this school of the prophets whatever depletion of the evangelical spirit he may have suffered in Berlin was corrected and his zeal for the service of humanity through the ministry of the gospel became intensified. He entered the pastorate with much enthusiasm and gave himself immediately to successful work. From 1892 to 1895 he was stationed in East Boston, where he organized a church and built its edifice. From 1895 until 1900 he was pastor of the church in Newtonville, Massachusetts, and in 1900-1908 of the First Church of Boston, the longest pastorate in the history of the church up to that time. His brother, John W. Hamilton, had been pastor of the church twenty-five years before and this afforded him a fine introduction. The union of the First Church on Hanover Street and Grace Church on Temple Street was effected at the beginning of his pastorate. During his work there, so writes one who has been a member of that church since 1875, "He was constantly active, alert, and able in forwarding all lines of Chris-



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tian activity and was greatly beloved by all of our people. The most extensive repairs and improvements that have been made since the church was originally built were projected and carried to completion during his pastorate." He also took an active part in the municipal campaigns for civic reform. It was during this term that with his family he made a tour around the world, 1904-1905, spending much time in the Far East, where he studied foreign missions and acquainted himself with the literature and philosophy of the Oriental religions, thus fitting himself for missionary supervision and for certain literary productions which were to give distinction to his name as a writer.

From the pastorate to the chancellorship of the American University in 1908 was not so abrupt a transition for him as it would have been for some others, since so large a part of his life had been spent in scholastic experiences. However, the teaching function was not the primary requirement for the new position. He was now to assume the responsibilities of a high administrative trust. Sixteen years in the pastorate had given him valuable acquaintance with the business of handling money and men. But here was something essentially different. Scholarship would count for little more than to give prestige to an institution which must have for its head a man of erudition. What was most needed was a masterly hand to guide an enterprise which had never enjoyed the enthusiastic support of the church and the very practicability of which was still in question, and to make it succeed by skillfully securing friends for it and wisely directing its career to an achievement which would compel general approval. No formal inauguration occurred when he was inducted into the chancellorship. As another has said, "He quietly took the reins and held them." The situation was so unhopeful that many persons admonished Hamilton that he was making an undue sacrifice of his own interests. But no sooner had prosperity commenced to dawn on his undertaking than critics began to suggest that he had assumed the difficult thing only to feed a fond ambition. The cynic must always find some reason for a sacrificial act which his nature is incapable of explaining apart from a selfish motive. The fact which impressed the church was that Hamilton was surely making headway,

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and immediately the place which he had taken when it was most undesirable began to appear very attractive to other persons. Consequently the tone of comment changed toward him and his work.

His approach to this task could not be better described than in the words of Bishop Cranston, published in *The American University Courier*, July, 1918:

Under the circumstances a weak man would have summoned the Board to a pretentious program which would have been a trumpet challenge to all adversaries. But Chancellor Hamilton came without pretense of skill or special wisdom. He brought no set program of campaign. He proposed no spectacular methods. He just came and went quietly about the drudgery of his office, first acquainting himself with every detail of the university's affairs and interests. His business instinct took quick account of essential values. He saw the need of keeping the Board constantly advised as to the condition of its trust, to the least item. He established close and confidential relations with his advisers, and relied so fully on their judgment that from first to last the administration was harmonious. . . .

Not one breath of useless lamentation did the new chancellor waste over the chronic inertia that had been for years the comment of the unfriendly and the disappointment of the friends of the university. He quietly garnered every hopeful utterance and was cordial to every friendly expression of interest in its welfare. He made no catalogue of adversaries, nor did he seek to identify anybody as such, but as if oblivious to all adverse influence he suavely smiled his way into every bellicose group or camp without apology for his presence, accepting good wishes for active cooperation and even apathetic neutrality as loyalty. Who could fight such a man? Winning new friends for his cause, silencing old enemies and making no new ones, he largely succeeded in creating a new atmosphere for the university, especially in the Church.

Then came the new Chancellor's plan for the actual opening of the university and the partial fulfillment of the dream of its founder, Bishop Hurst. This scheme was outlined in an article which appeared in the *METHODIST REVIEW* for March, 1914, and which is one of the best pieces of writing Hamilton ever did. It presents at the beginning the characteristic intellectual demands of the age; namely, the search for the ultimate reality, the vitalization of truth when discovered, and the extensive development of individualism. He then proceeds to show in most practical fashion how the American University can meet these requirements: first,

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by utilizing the immense treasures laid open by the government in Washington for scientific research and scholarly investigation under capable direction; second, by the establishment of lectureships at the seat of the university, or wherever else may be deemed advisable, through which priceless knowledge may be made available to an increasing number of inquirers; third, by the maintenance of a system of fellowships granted to qualified students on the nomination of other universities for work to be pursued in any approved educational institutions or other places of investigation in America and in foreign countries. This plan was not born in a day. It took form after two years of conference with bishops, secretaries, religious and secular educators, statesmen, administrators, and leaders in almost every walk of life. At about the same time that it appeared the plan was placed before the Board of Education, the Educational Association, and the University Senate, all within five weeks, and adopted by these three bodies, unanimously by two of them, with practical unanimity by the third, and seriously and cordially by all. The American University was opened May 27, 1914, in the presence of a large company, with impressive exercises, in which President Wilson, Bishop Cranston, Bishop McDowell, Secretary Daniels, Secretary Bryan and other distinguished men participated. The plan was put into operation as rapidly as possible. Its beginnings were modest, but they went steadily forward and have continued during the present administration. The director of research was appointed and the work under his guidance has gone on with fine results. There have been forty-three annual fellowships granted in Columbia, Yale, Harvard, Johns Hopkins, Chicago, Northwestern, and other American universities. Some fellows have been accredited to institutions abroad, but the war made it impossible for them to use their privilege. Students have come from institutions within the church and from many on the outside. The lectureships are awaiting an opportune moment for their establishment.

It frequently happens that the bookish man is barren of hard sense and does not take kindly to financial affairs. It was quite otherwise with Hamilton. The vision of a great Protestant center of intellectual and moral influence at the heart of the nation capti-



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vated him. Many men could have that experience without the ability to actualize it. To the surprise of most persons who were acquainted with the situation Franklin Hamilton immediately developed great strength in the handling of business. During his administration the productive endowment of the American University was greatly increased. With consummate skill he reorganized its funds and placed the institution on a sound financial basis. After his death the President of the Board of Trustees of the American University wrote: "He had great executive ability, tireless energy, and was a natural leader of men." The treasurer of the Board wrote: "He was a man of great gifts, eminently successful in the administration of business affairs and greatly beloved by all who were associated with him."

It is believed by those who knew him best that Hamilton's deepest longings would have been satisfied had he been able to proceed with the chancellorship of the university until it had realized and justified the hopes of its promoters. But the church had further business for him, and in 1916 he was elected to the episcopacy and assigned to the Pittsburgh area. By a strange providence he came into the territory which his father had traveled as a preacher many years before. He did so at the request of an influential body of ministers and laymen. It is confessed by the leaders of that section that Franklin Hamilton surpassed their expectations. He uniformly made a fine impression on the Conferences over which he presided. He showed a large grasp of the problems of his office, and he dealt like a statesman with the situations he met. In the fall of 1916, after he had held the three Conferences of the area to which he had been designated, the editor of the Pittsburgh Christian Advocate wrote:

Bishop Franklin Hamilton is here with a defined area of three strong Conferences in the heart of the nation and of Methodism. He came to his kingdom, however, not as resident Bishop, but as president of the three Conferences which he has just held in as many consecutive weeks. It is simply to state the truth to say that he has won the hearts of the leaders of the people called Methodists in this region, the preachers and laymen who attended the Conference sessions this year. He has shown himself gracious, strong, discriminating, commanding and efficient. He was among the brethren as a brother. In his addresses he was very much more than pleasing, though he was that in an eminent degree; he

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touched the depths of the best Methodist and human feeling; he stressed the vital truths of the Christian religion and interpreted them in the thought of the age. He faced very difficult situations in two of his Conferences, but in a brotherly way showed himself master.

This judgment was approved by the Methodism of the entire territory and was sustained and strengthened by the new bishop's work in the two years of service permitted to him.

To be a bishop is not so desirable a thing that any man should want it for his own satisfaction. The temporary honors that it brings are embittered by the care and anxiety which attend it. The fame of it is terribly short. Very few persons, and they chiefly of the ministry, could at this moment recite the names of our living bishops in full; and in the next generation the record of a majority of these conspicuous leaders will be reduced to a single line in the Year Book. If a man has been a successful educator, a trenchant writer, or a missionary who has lived and died for a heathen tribe, he will have secured a greater earthly immortality than any bishop can obtain apart from some monumental service of this character. On all accounts it is safe to assume that if a sensible man really wants to be a bishop he is impelled by a desire for a place in which, under most exacting circumstances, he may use an opportunity of wide possibilities for the good of humanity and the glory of God. The significant thing is that men of Hamilton's type seek position in the Church and not in the state. He would have made himself a man of mark in any field. The Church elevated him, not because she lacked men, but because she regarded him as a man she could not afford to leave outside the bishopric.

It was during his chancellorship that the Church came to know Franklin Hamilton as an orator. His sermons and addresses while in the pastorate had charmed the congregations which heard them. The official necessity of appearing everywhere in the United States in behalf of the university gave him a wide and diversified auditory. His growing fame called him to the lecture platform and to the pulpits of the strongest churches. In all these opportunities he showed himself a speaker of distinction. It was in his brief tenure as a bishop, however, that he attained the climax of



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his reputation for eloquence. His experience in forensic discussion had been limited. He was still a learner in the school of general church business when he died. His type of mind does not naturally run to debate. His scholastic training was not calculated to incite ecclesiastical controversy. But his broad knowledge of affairs made his counsel invaluable. Familiarity with foreign missions and a growing acquaintance with the problems of the episcopacy in America were urging him to combat, and as often as he essayed to measure weapons with a contestant he handled himself adroitly and well.

It was on the platform and in the pulpit that his characteristic talents had their freest and fullest exercise. Here he was masterly and imposing. His rich stores of information gave him abundant material. He had been reared in the best traditions. He spoke with fluency and accuracy. His speech was enlivened by historical allusions and by illustrations from travel and common life. He knew the human heart and how to touch it. The rhetorical finish of his periods and a certain stateliness of language always at his command would have diminished his popularity had he not possessed so gracious a manner and so evident a purpose to get into intimate understanding with his audience. He knew the worth of pathos and humor, of vivid narrative and large free-hand pictures, and he used them effectively.

He was not vociferous but he was forceful. His reserve was an element of power. It left a true impression that he was greater than the things he said. After he became bishop, with the immense pressure of the new task upon him and the enlarging vision of things yet to be, he frequently overflowed the banks of reserve and was borne along on a wide and deep current of emotion. Great stories are told in the Pittsburgh area of his eloquence. He seemed to experience a new birth. His audiences were sympathetic, they drew upon his resources, they fairly transfigured him. It is a pity he could not have gone on. Perhaps then we should have had an orator of a new type and of surpassing quality. Unless, indeed, the drying and deadening process of official life had paralyzed his fancy. It is commonly remarked that after a few years in the bishopric most men begin to decline in preaching power. Insuffi-

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cient time is allowed for pulpit preparation. The puzzling problems of administration clog the mind. What is more determinative than anything else, the lack of personal touch with the common people impairs the element of vitality. Hamilton's deep interest in mankind and his joy in mingling with all classes would doubtless have preserved him from this deterioration. The severely logical quality of mind was denied Hamilton. Of course, he had reason with him but he was not essentially argumentative. He fulfilled in a striking way the dictum of John Burroughs respecting oratory: "The great secret of eloquence is to set mass in motion, to marshal together facts and considerations, imbue them with passion, and hurl them like an army on the charge upon the mind of the reader or hearer."

It is not difficult to conjecture the development of Franklin Hamilton in the bishopric had he been spared to the Church another score of years. His mental and moral characteristics give the indication. He had an alert and inquisitive mind. He was eager to obtain knowledge from any source. Thus he gathered an immense fund of information on a great variety of subjects. He possessed an unusual memory. His acquisitions were always ready for use. This made him an attractive conversationalist and an effective public speaker. Apparently no topic of current interest or general literature could be presented on which he was unable to discourse intelligently and profitably, while in the distinctive fields of his own investigation he spoke with the tone of authority. But nothing was left to the chances of a public occasion. He was most painstaking in his preparation for speech. His subjects obtruded themselves upon his mind at night and were clarified by thought in the darkness. Frequently he would outline an address or sermon on his pillow or he would frame the form of something he desired to write. He did not find it necessary, like some, to rise and set down his thoughts and expressions. He would readily recall them in the morning. Many speakers have found that addresses thus conceived are not as fine under the glare of daylight as they appeared to be under the haze of midnight. It was not so with him. He had remarkable powers of concentration. The noisy playing of children in his workroom

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did not disturb him. The mental equilibrium of the man and his wide acquaintance with people and countries made him adaptable to any society. He was welcome wherever he went, and no more agreeable guest ever entered the home of a stranger. Archæology was one of his fondest pursuits. Antiquities had for him an irresistible charm. He was a born collector, and carefully cherished his accumulating treasures. When he made his episcopal visit to Porto Rico he spent his leisure in searching for things rare and ancient till he found a couple of old Spanish pistols, which he later gave to his sons; also two old swords for the same recipients and pieces of very old mahogany furniture for his wife. He owned one of the best private collections of Wesleyana in America, and compiled the bibliography used by Methodists in celebrating the two hundredth anniversary of the birth of John Wesley.

In temperament he was fortunate, being invariably cheerful. His poise was not disturbed by those alternations of despondency which often harass men of sanguine disposition. Great seriousness, however, marked his demeanor in the presence of difficult problems. He had much personal charm. His inherent winsomeness was heightened by culture and refined by religion. "Given a fair chance, he could make any man his friend," said one who knew him in the most sacred intimacy. Suffusing all his qualities was an indefinable spirit which captivated as if by magic those who met him. This is not to be confounded with that ready affability which is a fortune to the apt politician. It is a more delicate thing and eludes definition. Hamilton could not be undignified even when playful. One of his classmates in Harvard says it would be impossible to think of him as slapping a comrade on the back, or being the object of such a boisterous token of good fellowship. It was difficult for him in his student days to unbend. This was not a pose but a constitutional trait. Hamilton felt this limitation, and in after years overcame it in large measure. The one charge against him in college was his seriousness. This prevented him from being popular in the ordinary sense. He seldom mingled in the lighter affairs of his class, yet he commanded universal respect. No better proof of this can be given than his election by the class to the position of class orator on Commencement day.



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No one thought of contending against him, not because he was popular but because he was proficient.

One explanation of this early seriousness was his necessity to work to keep himself going. Another is the native modesty of the man. The aspiring soul can be diffident. The scholarly man is usually cautious about pushing himself. "If you ever hear me talk of myself stop me," he often said to his wife. It was characteristic of him to retire from view even when the occasion demanded his presence at the front. At Pittsburgh his ministers found it necessary forcibly to drag him out to receive the publicity to which he was entitled as a bishop. Yet this man, so hesitant to assert himself, when time and the occasion required it was fearless in the performance of duty. He was masterful in dealing with the problems coming to him as university chancellor and later as bishop. It is said in Pittsburgh that the courteous gentleman was also the firm administrator.

Deep conscientiousness lay at the heart of all his work. Duty was the great word in his lexicon. His epitaph reads: "He was a good man and a just." Tireless in his efforts for others, friendship was almost a religion with him. Such a man will have strong personal influence. It was not what he did but what he was that held men to him. In the General Conference he was unobtrusive, almost silent, save in committees. No man listened to debate with more serious attention. His very gravity was influential. His election to the bishopric was a testimonial to the impression of solidity he made. It was believed that he would exercise the office with dignity and force.

An ecclesiastical leader requires diplomacy. This he possessed in a marked degree. No one could more gently approach the irritated or more effectually assuage the fretful. The only fault named by one who was very close to him was his desire to please everyone. It is held that such a policy ends in pleasing no one. If it is not chastened by judgment, regulated by conscience, and held in leash by duty, it will indeed squander itself in vanity. But if it is an honest desire to be helpful in every case, while sacrificing no responsibility, it will stabilize character and save the man who has it from prejudice and partiality. This

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is what resulted in the case of Franklin Hamilton, than whom no fairer-minded man ever lived.

Probably none but his closest friends dreamed what fervency he would put into his work as a bishop. His life had been calm, in part cloistered. He was unacquainted with the noise of controversy. But no sooner was he at the business of episcopal supervision than he burst into flames. His nearest comrades believe that he worked himself to death. While chancellor of the university he wrote hundreds of letters with his own hand that he might economize in the expense of clerical help. He gave himself to details which should have been handled by some subordinate. He watched his trust with consuming attention. When he came to Pittsburgh he seemed to be hunting opportunities for work far beyond his or any other man's strength. He had no ability at refusing invitations for public service. On the Sunday before his death he preached three times in Wheeling, West Virginia, and on Monday lectured for the benefit of a church in Pittsburgh. Meanwhile, he had been assiduous in preparations for the entertainment of the Board of Bishops, whose semi-annual meeting opened in his city on Wednesday. The Sunday following he fell on sleep. A former classmate in Harvard said of him: "He was too serious. He had a real New England conscience. He did not know how to play any more than some of his Puritan ancestors."

His home was the world in which his character was most graciously exhibited, and those who dwelt there experienced the joy of his presence and the nobility of his influence as no others could. He was married to Miss Mary Mackie Pierce, daughter of the late Hon. Edward L. Pierce, the biographer of Charles Sumner. They had two sons, Edward Pierce and Arthur Dean, and one daughter, Elizabeth Louise. The elder son was a lieutenant of artillery, and served by appointment in a colored regiment in the American forces overseas during the late war. The younger son was in training and soon to embark for France when the armistice was signed. It is a touching circumstance that, while Franklin Hamilton tossed in the troubled billows of his latest hours, his mind anxiously clung to the hope that he would receive tidings from the boy who had gone to fight for freedom,

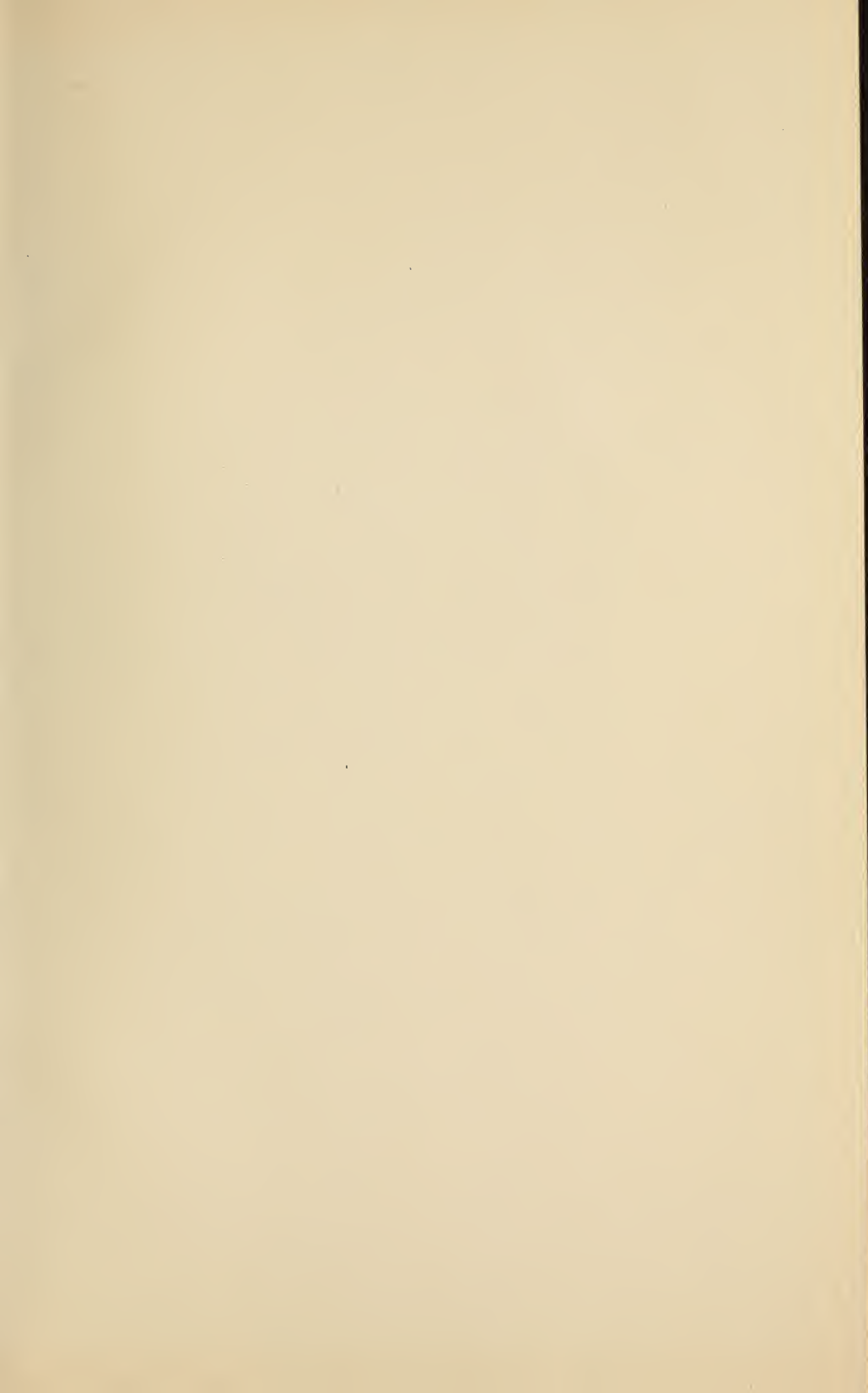


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telling of his safe arrival in Europe. The message came, but not till the father's eyes were closed, and then it was placed in his white hands and went with him to his last resting place.

Franklin Hamilton's interest in life was profound. He loved its atmosphere and its burdens. His plans were many and they were full of color. He was prepared for a mighty conquest. He served in the midst of a world war that gave him great solicitude. He saw the bright prospect awaiting Christianity when the conflict should be terminated. He was not given the opportunity to participate in the new development of civilization. One can be sure that he would have bestowed upon the church a bishopric that would have adorned her history had he been permitted to remain on earth. Comparisons are impossible. It is a new day, and he was a new kind of bishop, essentially adapted to the age in which he appeared. By so much the more is the loss sustained by the church irreparable. Yet none can doubt he marches forward in some high mission among the sons of light.





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